

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

*"Behold, the Lord hath proclaimed unto the end of the world,
Say ye to the daughter of Zion, Behold, thy salvation cometh;
behold, his reward is with him, and his work before him" (ISAIAH
42: 11).*

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DIRECT AND SURE.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE establishment of the Church of Jesus Christ of Latter-day Saints was no experiment. Its actual organization as a body corporate was preceded by visitations of heavenly beings, by definite revelation, by prophecies as to the unfolding plan of the Divine purpose in these latter days, and by the publication of the Book of Mormon—a volume of Scripture which, though comprising the record of ancient peoples, was new to the modern world.

These and other heavenly manifestations, including the bestowal of the Holy Priesthood with its expressly defined authority and appointment to organize and build up the Church, were made through Joseph Smith, who at the time of the first visitation was a lad in his fifteenth year.

To the earnest student of this unprecedented series of events a certain dominant characteristic is apparent—the positiveness and certitude with which the successive avowals of the youthful Prophet were set forth. From his testimony of the glorious theophany by which the dispensation of the fulness of times was inaugurated, down to his last inspired utterances immediately preceding his martyrdom, his doctrinal teachings, his affirmations and prophecies were unweakened by qualification or ambiguity.

Plain and unembellished by studied rhetoric or dramatic effect, his solemn averments were free from even the shadow of the tentative or provisional. He voiced his message fearlessly and in the strength of simplicity, with no restraining afterthought of opposition, ridicule or persecution.

True to the character of a real prophet, he gave out only as he received—line upon line, precept upon precept, here a little and there a little. And behold, the precepts have arrayed themselves into a Scriptural unity; the lines have fallen into order as verses of a revealed epic; and the little has grown to the fulness of the everlasting gospel.

The mission of Joseph Smith and that of the Church he was instrumental in founding have from the first been before the world in their true colors. Though the unity of unalterable purpose and unchanging plan is impressively apparent, there is nothing in the latter-day Scripture that savors of policy or obscure intent.

Granted that the claims of the Church are bold ones, even strikingly so, and that some of them when first enunciated stood in disturbing contrast with certain theological dogmas long regarded as orthodox. Nevertheless, they were presented with an assurance such as only the certainty of their Divine source could justify or sufficiently explain.

In this age of free speech and liberty of conscience it is surely allowable to put forth views and publish affirmations relating to religious belief, even though the doctrines be opposed to earlier conceptions, provided the rights of men to accept or reject be duly respected. Consider the following instances of the solemn avowals made by Joseph Smith.

He declares that in answer to prayer, in the spring of 1820, he was visited by two Personages, in the form and likeness of perfect men, and amidst light and glory indescribable, who were none other than God the Eternal Father and the Lord Jesus Christ; and that the former, pointing to the latter, said, "This is my beloved Son, hear Him."

"Then, on September 21st, 1823, Joseph Smith was visited by the angel Moroni, who disclosed to him the depository of the ancient records from which the Book of Mormon has been since translated. Part of the angel's message on this occasion, as recorded in the words of the latter-day Prophet, was, "that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people" (Pearl of Great Price, p. 89).

Is it conceivable that an unschooled youth, of obscure parentage and humble surroundings, would venture to assert such future distinction without the assurance of unmistakable commission?

Another of Moroni's predictions is thus stated by Joseph Smith: "He informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation."

Furthermore, the angel cited Scripture from both the Old Testament and the New, relating to the gathering of Israel, vicarious

work for the dead, and other characteristics of the last days, declaring that all these earlier prophecies were about to be fulfilled.

In 1832 a revelation was received by Joseph Smith definitely foretelling the civil war in this country,* and specifying the defection of the State of South Carolina as the beginning. This portentous prediction followed: "The days will come that war will be poured out upon all nations," and that by bloodshed, famine, plagues, as well as by earthquakes and other destructive natural agencies, the inhabitants of the earth would be brought into mourning and humility.

The word of the Lord, through prophets of these latter days, is voiced in definite and certain tones.

THE UNPOPULAR GOSPEL.

On the 1st of July, 1837, the *Garrick* arrived in the Mersey, from New York, after nineteen days' sailing, and seven "Mormon" missionaries stepped ashore in Liverpool, to present to the people of Great Britain the plan of salvation, as restored to the Prophet Joseph Smith ten years previously.

Calling upon the Lord for guidance, they were directed by the Spirit to go to Preston. On their arrival at this place, July 22nd, they found it was election day, and that members of Parliament were being chosen. Immense crowds paraded the streets, with music, flags, and banners, shouting and hurraing. One of the banners bore the inscription, "Truth Will Prevail." As it approached the elders, they could not refrain from shouting, "Amen! Thanks be to God, truth will prevail." A fitting reception, this, for these preachers from America (traveling without purse or scrip), bringing to the people of this land the gospel in all its fulness.

It should be remembered at this point that the Church of Jesus Christ of Latter-day Saints (commonly called "Mormons") was something new. Its teachings seemed very reasonable to a large number of the people; in fact, within a very short period, a considerable number had yielded obedience to the ordinance of baptism, and branches were organized in a number of Lancashire towns.

In the foregoing I have endeavored to show, briefly, how the British mission was opened up, and it is my intention now to proceed to explain why the Church subsequently met with so much opposition.

The first and paramount reason, which suggests itself to my mind, is as follows: These missionaries, having been commissioned to go abroad and preach the first and fundamental principles of the gospel, viz.: Faith, repentance, baptism by immersion for the

*The United States of America.

remission of sins, did as they were commanded, with the result that within the first year various churches lost approximately two thousand of their members. Furthermore, thousands of England's best people, the great middle class of this country, embraced the gospel and emigrated to Zion, where they became a firm and substantial bulwark to "Mormonism."

Secondly, the "Mormon" elders, unlike the ministers of other churches, do not receive a handsome salary for their labors. On the contrary, they follow the pattern of the Savior, and the example given by St. Paul in 1. Cor. 9: 16-19: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe is unto me if I preach not the gospel. For if I do this thing willingly, I have a reward; but if against my will a dispensation of the gospel is committed unto me. What is my reward then? Verily, that when I preach the gospel I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

But why introduce another gospel to these lands? asks an interested reader. Surely we have sufficient of creeds, without adding to the already existing confusion. The answer is this. There has been an apostasy from the gospel as instituted by the Savior. St. Paul could foresee the wickedness that would abound in the last days, and in the 3rd chapter of his Second Epistle to Timothy he writes: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away." Continuing, in the 4th chapter, he says: "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables."

In the Epistle of Paul to the Galatians we find recorded (1: 6-12) that he found those people practically in a state of apostasy. "I marvel," he says, "that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I again. If any man preach any other gospel unto you than that ye have received, let him be accursed."

The Savior of the world, even the only Begotten of the Father, had just previously concluded His mission on the earth, after having established His gospel in its fulness, whereby man, by yielding obedience, might gain an exaltation in the kingdom of our Father. He, who was without sin, submitted to the ordinance of baptism by immersion (Matt. 3: 13-17), in order to fulfil all righteousness, and the Father, to show His appreciation, spake from the heavens saying, "This is my beloved Son in whom I am well pleased." Christ proceeded with His ministry. He healed the sick, caused the lame to walk, the deaf to hear, the blind to see, and raised the dead. He made the plan of salvation quite plain by declaring to Nicodemus (John 3: 5): "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God."

For this doctrine he was despised and rejected by men, and eventually crucified between two thieves.

"Behold the great Redeemer die.

A broken law to satisfy.

He dies a sacrifice for sin.

That man may live and glory win."

He conquered death and subsequently commissioned His apostles to preach the gospel (Mark 16: 15-16). "And He said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

They yielded obedience and declared His gospel, with the result that all of them, with the exception of St. John, were put to death in various forms.

St. John was banished to the Isle of Patmos and was there shown, in a vision, things which would subsequently come to pass. In Revelations 14: 6-7, he states: "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred; and tongue, and people; saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come; and worship him that made the heavens, and the earth, and the sea, and the fountains of waters."

The "Mormon" elder came forward and declared to the world that this had eventually come to pass; that the angel Moroni, nearly a century ago, restored the everlasting gospel, in other words, the "Book of Mormon," which had been hidden away in the hill Cumorah by an ancient prophet of the Lord on the Western hemisphere. This book is a record of a people who left Jerusalem about the year 600 B. C.; also the people of Jared, who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven, 1300 years before Christ. It contains the record of the Savior's

visit to them, subsequent to His ascension from the Eastern hemisphere. Is it reasonable to suppose that our heavenly Father would neglect these children of His on the Western Continent? No, most decidedly not. The Savior Himself stated (John 10: 16), "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall be one fold, and one shepherd."

The Book of Mormon, or the Stick of Ephraim, as Ezekiel calls it, is the Word of God, and has not been tampered with to suit the ideas of man, but contains the plan of salvation as laid down by our Lord and Savior Jesus Christ.

From this book (Moroni 8: 9-26) the missionary declares that it is solemn mockery before God, to baptize little children, and that baptism is for those who are accountable and capable of committing sin.

In the Savior's day, as already mentioned, the people denounced Him and said, "Have we not Moses and the Prophets?" So also in the nineteenth century, when the Prophet Joseph Smith declared the restoration of the gospel to the world. He sealed his testimony with his blood.

My testimony is that this great latter-day work is true, and in conclusion, I ask that all who are desirous of knowing the truth will investigate the "unpopular gospel" and ascertain whether or not it is a man-made system, or the gospel of Jesus Christ.

South London.

HENRY J. STAGG.

SALVATION FOR THE DEAD.

"My text is on the resurrection of the dead, which you will find in the 14th chapter of John—"In my Father's house are many mansions." It should be, 'In my Father's kingdom are many kingdoms,' in order that ye may be heirs of God and joint-heirs with me. I do not believe the sectarian doctrine of sending honest men and noble-minded men to hell, along with the murderer and adulterer. They may hurl all their hell and fiery billows upon me, for they will roll off me as fast as they come on. But I have an order of things to save the poor fellows at any rate, and get them saved; for I will send men to preach to them in prison and save them if I can.

"There are mansions for those who obey a celestial law, and there are other mansions for those who come short of the law, every man in his own order. There is baptism, etc., for those to exercise who are alive, and baptism for the dead who die without the knowledge of the gospel.

"I am going on in my progress for eternal life. It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you

have gone through to save yourselves. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and your election sure: and if any man preach any other gospel than that which I have preached, he shall be cursed: and some of you who now hear me shall see it, and know that I testify the truth concerning them.

"In regard to the law of the priesthood, there should be a place where all nations shall come up from time to time to receive their endowments; and the Lord has said this shall be the place for the baptisms for the dead. Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before: and as soon as the law of the gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free.

"A man may act as proxy for his own relatives: the ordinances of the gospel which were laid out before the foundation of the world have thus been fulfilled by them, and we may be baptized for those whom we have much friendship for: but it must first be revealed to the man of God, lest we should run too far. 'As in Adam all die, even so in Christ shall all be made alive.' All shall be raised from the dead. The Lamb of God hath brought to pass the resurrection, so that all shall rise from the dead."—JOSEPH SMITH, the Prophet.

THE work of the Church cannot be completed until all have at least heard the truth. There can be no talk of a few saved souls at the throne of God, with the many in hell. The great mission of the Church must be to bring all men into the truth. This is the cementing purpose of the Church. However, men are not saved merely by being taught the truth. They must live it in their daily lives. Life, indeed, is an endless succession of days, each of which must be a little larger in development than the preceding one. Each day must be well spent. The Church must help every day, in all the affairs of the day, from the food man eats to his highest spiritual thought. Each day must be a step onward to the eternal exaltation which he desires. This is the hope of to-day. To help in this daily work is one of the main parts of the missionary labors of the Church. All the days of all the members must be made happy ones.—DR. JOHN A. WIDTSOE.

PLAIN food for the stomach, vigorous exercise for the muscles, pure air for the lungs, sound sleep for the nerves, great thoughts for the head, holy aspirations for the heart, kind deeds for neighbors, and love for God. These things make life worth living and heaven sure of winning.—NEPHI JENSEN.

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THURSDAY, FEBRUARY 13, 1919.

EDITORIAL.

"MORMON" DOCTRINE BEING PUBLISHED.

OUR readers are conversant with the excellent articles on Church doctrines, by Dr. James E. Talmage, of the Council of the Twelve, several of which have appeared in the *Star*. The Latter-day Saints generally will be interested in learning that a prominent publishing house in Boston, Mass.—The Gorham Press—has applied to the Church for permission to print the entire series in book form—a permission that was readily granted. "This," Dr. Talmage, in a letter to President George F. Richards, says, "is the first time, I believe, that a prominent publishing house of genuine standing in the publishing world and not of our people has made application for the privilege of publishing 'Mormon' literature." The revised copy for the book is now, probably, in the hands of the publishers, and the understanding was that it would be printed and ready for distribution within sixty days from the time the manuscript reached the publishers.

We are in a position to give a few items of interest regarding these articles. At the end of December, 1918, one hundred and four of them had appeared in various newspapers, and it has been calculated that through the medium of the press they had reached 2,564,556 readers, or that the total distribution, through the papers, for the entire year, amounted to 133,356,960 copies. Just think what a wonderful circulation this is for these testimonies of the truth!

Among the papers in the United States that have published the articles are these: *Arkansas Gazette*, *Atlanta Constitution*, *Baltimore News*, *Boston Herald*, *Chattanooga Times*, *Detroit Free Press*, *Los Angeles Times*, *New York Telegram*, *New York World*, *Ontario World-Herald*, *Portland Oregonian*, *San Francisco Chronicle*, *St. Louis Globe-Democrat*, *Washington Herald*, and *Kansas City Journal*.

These are only a few, and some of them are as influential in guiding and forming public opinion in America as are, for instance, the *London Times* or the *Manchester Guardian* in this country.

As was to be expected, some prominent papers in the United States began to publish these articles, but discontinued the publication because of the pressure brought to bear upon them by certain clergymen, who threatened to use their influence against them with both subscribers and advertisers.

In every country there is a class of such bigots. They are actually afraid of "Mormonism" becoming known among the people, because it is the truth. If "Mormonism" were as absurd, as far divergent from the doctrines of the Scriptures, as they would have people believe it to be, and if the "Mormons" were morally foul, the very best defense against the entire system and its exponents would be publicity. But that is what a great many clergymen fear with regard to "Mormonism." They do not want the people to know what the "Mormons" teach, or what kind of men and women the "Mormons" are. And so they close, as far as they can, all channels of light on the subject, in order that the public may remain in the dark. They publish all manner of falsehoods about the "Mormons" and caricature their doctrines, all for the purpose of preventing the truth from becoming known.

This is, of course, a compliment to the Church, for the anxiety of the opponents to prevent the truth from becoming known, proves that they are doubtful concerning the solidity of their own position, and that they recognize the superiority of the teachings of the Church to those of their own, for if they actually believed that "Mormonism" is a huge error, they would not cover it up, but rather suffer it to expose itself. At the same time, it is sad to reflect upon the fact that many simple-minded, honest souls are, by such tactics, kept from investigating for themselves and finding the truth for which they, perhaps, are searching. It is sad to know that the world is brought to a state of confusion, because men are either ignorant of, or afraid to investigate and accept the gospel which offers salvation to mankind, both temporal and eternal.

We are glad to notice many signs of a reversal of this policy. Newspapers are now beginning to give space to our side of the great controversy, and the light of a new day is breaking through the mists of ignorance and bigotry. Let the Latter-day Saints do all in their power to bring the testimony of the truth before the world and to exemplify their belief in their lives, for that is not in vain. The victory, after all, does not belong to those who fight in the dark with weapons that cannot bear the light of day. The final triumph belongs to the Lamb of God and His faithful saints.

J. M. S.

A WORD OF APPRECIATION.

THE *Star* has already contained a notice of the honorable release of Elder George F. Richards, Jr., and his wife, Sister Edith M. Richards, and their departure on January 30th, this year, for their home in Salt Lake City. But a few words should be added about their missionary labors in this country.

Elder Richards and Sister Richards arrived in Liverpool, in company with President George F. Richards, on August 25th, 1916, and were appointed to missionary labor in the Liverpool office.

Elder Richards has during all the time, from his arrival until his release, attended to a considerable part of the voluminous correspondence of the office. He has visited the various conferences, conducted the theological class of the Sunday-school in Liverpool, and spoken at meetings, whenever and wherever called upon to do so, and he has performed all his missionary duties faithfully and with marked ability.

One part of the work that fell to his share is not generally known, but it should be placed on record.

He came to the mission field at a time when the exigencies of the war demanded all available man-power, and when, as a consequence, our publishing department, as well as many other business establishments, became crippled for want of hands. We succeeded in obtaining some excellent help for the type-setting, and Mr. James Foggo, who for nineteen years has attended to the forms and other mechanical work in the printing office, kindly offered to continue to give to the making up of the forms and their preparation for the press, whatever time he could spare, after he had fulfilled his daily duties to the firm that had employed him for important war-work, and he did it with unfailing regularity though it often kept him up late at night; but notwithstanding this great and welcome assistance, it is more than probable that we should have had to discontinue the publication of the *Star*, temporarily, but for the fact that Elder George F. Richards, Jr., kindly stepped in and learned to run the press, and in a short time became so proficient that he could do that work very well indeed. And so the *Star* was continued without interruption, all through this trying period.

And not only were we enabled to continue the publication of the *Star*, but also to turn out, at intervals, sheets of the Commentary on the Doctrine and Covenants, a large Church work that is being published at this office, and which is now nearing its completion. It can be said, therefore, that the mission of Elder George F. Richards, Jr., at this time, was one of exceptional importance. Very few elders would have been able to do the work he did. He was needed here during this time, and he did the work well, never slacking, never complaining.

Sister Richards was given charge of the many and varied duties belonging to the domestic department of the office. She, too, had many difficulties to overcome during the conditions that prevailed, and she did her part so well that the beneficiaries of her services hardly realized that they were rationed and lived under war conditions. Although her health was not always good, she was untiring in her efforts for the welfare of others.

Sister Richards also visited most of the conferences, and spent some time with relatives, who received her very cordially. She did a good deal of tracting, taught a class of children in the Liverpool branch Sunday-school, and was active in the Relief Society.

and in social entertainments in the branch. Her labors will long be remembered by her associates in the Liverpool office and the saints in Liverpool and elsewhere.

May the richest blessings of heaven rest upon Brother and Sister Richards and their winsome children in their home in the mountains, and may their labors always be crowned with success.

J. M. S.

"THE MENACE OF MORMONISM."

THE following vigorous communication appeared in the Des Moines (Iowa) *Register* of January 8th, 1919, and its perusal is warmly commended to others of the Charles Frederic Sheldon stripe, who, though nearer home and knowing better, write and speak and act with a good deal of the narrow bigotry and the arrant hypocrisy with which he seems to be possessed:

Chicago, Illinois.

To the Editor:

With reference to a recent article by Charles Frederic Sheldon entitled the Menace of "Mormonism," in which he suggests that the "Mormons" will some time "have the government by the throat in a stranglehold, and the United States of America will be transferred into a 'Mormon' kingdom unless the government deals with the matter of having permitted two 'Mormon' chaplains to enlist in the army," permit me to suggest to Mr. Sheldon that the half has not been told.

For instance, Lieut.-Colonel J. R. Clark, Jr., of Salt Lake City, adjutant to Provost Marshal General E. M. Crowder, and recently promoted from major, had virtual supervision of all draft work. A prominent "Mormon," Hon. James H. Moyle, of Salt Lake City, has been and now is performing his duties as first assistant to the secretary of the treasury, apparently in a most satisfactory manner. So with Colonel [now Brigadier-General] Briant Wells, of Marshal Foch's staff, a son of the Indian fighter and pioneer, Daniel H. Wells, who was Salt Lake's first mayor and a councilor to President Brigham Young. And Brigadier-General Richard W. Young, grandson of Brigham Young, was even before he was ordered overseas considered worthy of promotion from the rank of colonel. Incidentally, some two score other descendants of the great pioneer are in the service, most of them officers—by merit. And Professor W. Clive Bradford, of Salt Lake City, has in charge the community singing of the war camp community service for the whole of the United States of America. And the man who is now President of the "Mormon" Church—Heber J. Grant—has charge of the Liberty Loan campaigns for practically the entire inter-mountain region, and has gone over the top every time. And the Church itself, by unanimous vote of its members, has subscribed \$250,000 for [each of] three of the bond issues, and I miss a guess

if it is not brought up to an even million dollars next April. And Frank K. Nebeker, another Salt Lake "Mormon," assistant to the United States attorney general, was recently entrusted with the task of putting the I. W. W. out of business, and if anyone thinks that the work was not well done he should consult with William Haywood down at Leavenworth prison, and a hundred or so others of the radicals who have plenty of time at their command.

And the "Mormon" women's Relief Society voluntarily turned over to the government, when it was declared by one of our allies that the war would be lost if more food supplies were not forthcoming immediately, about a quarter of a million bushels of wheat which they had been storing for over 25 years against a time of famine. And, horrors upon horrors, a "Mormon" inventor, John M. Browning, gave the nation the famous Browning machine gun, which helped win the war and which certainly saved the lives of tens of thousands of our soldiers, and refused to accept from our government some four or five or more million dollars, to which he was entitled in royalties. And, last but not least, Utah supplied five times the number of volunteers asked by President Wilson when war was declared, and over 20,000 physically and morally clean "Mormon" boys have been in service, and large numbers of them have made the supreme sacrifice.

Does not Mr. Sheldon now believe that our great country will surely go to the demnition howwows? And is it really not too bad that his ideas were not submitted last spring, so that petitions miles in length could have been sent to Washington asking that these awful "Mormons" be not permitted to pollute our armies, and that the venomous reptiles keep their money, their wheat, their inventions, their energy and talents to themselves instead of showing their patriotism and intense love for America and for its institutions, which they claim to be God-given and inspired?

Polygamy is not a tenet of the "Mormon" Church, nor has it been for more than twenty-eight years. Over ninety-five and a half per cent of the members never did practice it. Chaplain B. H. Roberts, now over sixty years old, has performed most patriotic and efficient work in our great crisis. Neither he nor Chaplain Calvin S. Smith (who is a young man and, I believe, not married), nor any other "Mormons" are teaching polygamy in the army or elsewhere. If "Mormon" soldiers, off duty, desire to hire a hall and study Talmage's "Articles of Faith," they are within their rights. There is nothing in the book to offend any real American, or any true Christian. Dr. Talmage's opinions are welcomed at many of the great institutions of learning east of the Rockies, and his patriotic lectures on "Mormonism and the War," in this city, New York, and other large eastern cities, recently brought forth columns of favorable comment in our newspapers, and the *Literary Digest* considered his statements worthy of extended space.

Talmage asserts that "Autocracy is the form of government that prevails in hell; and individual freedom is the basal principle of the gospel of Jesus Christ. Any man who seeks to enforce unrighteous dominion upon his fellows is the devil's own agent."

The liquor problem and that of autocracy of wealth which Mr. Sheldon so worries about, were solved by the "Mormons" many, many years ago, and the solution may be found in Talmage's works, and also in Roberts' books.

I emphatically deny that any "Mormons" have taken oaths of the nature suggested, or have sworn to destroy this government. No man who is not 100 per cent. loyal to our government could consistently be or remain a member of the Church of Jesus Christ of Latter-day Saints.

Mr. Sheldon is evidently the victim of some of the anti-"Mormon" slackers, who, under pretense of being reformed ministers, have raked in the shekels from unsuspecting people while "Mormon" boys have been dying in the trenches of France and Belgium. His statements are based on rumors and false witness. The various governmental department heads, presumed by most people to be intelligent men, have accepted "Mormon" service to help win the war, because they know the facts.

"By their fruits ye shall know them."

2624 North Troy Street.

J. FRANK PICKERING.

"THE LAW OF TITHING."

[THE following essay was awarded first prize in a Christmas competition in the Irish conference.—ED.]

Among the many laws and ordinances which pertain to the gospel of Christ is the law of tithing. This law was given in the early history of God's dealings with man.

We read in the Epistle of Paul to the Hebrews that Abraham paid tithes unto Melchizedek. Moses was commanded of the Lord to instruct the children of Israel in the law of tithing. This is recorded in Leviticus 27: 30-33: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it, and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

Jacob also made a vow unto the Lord saying, "And this stone which I have set for a pillow, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

During the time of Christ's ministry on earth, the Pharisees

were very particular in the matter of tithe-paying, even to the neglect of the "weightier matters of the law."

The paying of tithes was approved by Jesus Christ, but He denounced the Pharisees for their hypocrisy in observing this requirement as an excuse for neglecting the other duties of true religion.

Thus we see that the Lord requires His people to pay a tenth of all their income, to be used by His servants for the building up of His kingdom on the earth.

If any man be tempted not to pay an honest tithe, let him remember that he owes everything he possesses to the Lord, and that in paying tithing he only renders back to the Lord what He in His mercy and goodness has bestowed upon him.

When we consider all that the Lord in His love and mercy has done for us, should we not try to serve Him, and show our gratitude unto Him by keeping His laws and commandments to the best of our ability?

When the ancient Israelites were accused of breaking the ordinances of God, they were told by the Lord to return unto Him, and they said, "Wherein shall we return?" Then said the Lord unto them, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Then He promised them that if they brought their tithes into the storehouse, He would open the windows of heaven, and pour them out a blessing that there should not be room enough to receive it.

We can see by this that, if we obey the law of tithing, we will receive innumerable blessings, both spiritual and temporal.

Thousands belonging to the Church of Jesus Christ of Latter-day Saints can testify that, when they have paid their full tithing, the Lord has increased their substance, in some instances in a most remarkable manner; also, He has blessed them with an increase of the Holy Spirit.

The only time that the people of God did not observe the law of tithing was when they not only consecrated a tenth unto the Lord, but all they had. This law of consecration was practiced in the city of Enoch, and also by the disciples of Jesus, after the resurrection, for it is written that, "The multitude of them that believed were of one soul, neither said any of them that ought of the things which he possessed was his own; but they had all things in common." It was also observed by the people of the American Continent for two hundred years, subsequent to the visit of the Savior to that land, and the establishment of His Church among the Nephites there.

The law of consecration in the "United Order" was revealed in these latter-days through the Prophet Joseph Smith, and was established among the Saints, but on account of the selfishness of the people, and the conditions under which it was practiced, the

Order was dissolved, and the less perfect law, that of tithing, was given.

By complying with the law of tithing we prepare ourselves to live the greater law, which will eventually be established among the saints, for the Lord has declared that "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom."

Dublin.

LENA YOUNGSTETTER.

GRUMBLING IN THE GLOOM.

It was a wise old wit who remarked that if talk about our aches and pains were suppressed, a third of the conversation of the civilized life would cease. If to this interdicted subject were added that of unsatisfactory weather, another third would be chopped off.

It is amazing to hear humanity devoting so much of the brief time allotted us here to painfully detailed diagnoses of our headaches, backaches, stomachaches, and innumerable other miseries.

The comical part of it lies in the solemn patience with which each listens to another. He or she knows, however, that his or her turn comes next, and the luxury of unloading sickening accounts of sickness will be indulged.

Many of us are not miserable enough with the pains of the present, but must treasure up the pains of the past as a constantly accumulating reservoir of misery, and borrow them for the future as a debt under which to groan and grumble.

If we could forget it all, and permit others to forget it, throwing open our spiritual side to the boundless blessings offered it, what a universe of joy and cheer and brightness, before unseen, would lie before us!

It is all a matter of mental turn. We may shut the shades of the windows of our minds on the sunny side, and moan in darkness, or we may open the same windows wide, and laugh in the sunlight.—*The Christian Herald*.

FROM THE MISSION FIELD.

M. I. A.—On January 29th, 1919, vacancies in the Hull branch Mutual Improvement Association were filled by sustaining and setting apart Gertrude Coates as second counselor, and Edith M. Kirton as secretary.

Appointment.—On January 30th, 1919, Mission Secretary Elder John E. Cottam was appointed transportation agent for the

European Mission, to succeed Elder George F. Richards, Jr., who on the date named was honorably released and left for his home in Zion.

Bazaar. The sisters of the Relief Society held a very successful bazaar on Saturday afternoon, January 25th, 1919, at the Handsworth Chapel, Handsworth, Birmingham. The stalls were very quickly emptied, and a good amount was realized. In the evening a free concert was given, and the artists of the "Orphans Concert Party" gave a very good program.

Lady Missionary Class. At a special meeting called in the Grimsby branch, Hull conference, on February 2nd, 1919, a lady-missionary class was organized with the following officers: Eliza Whatton, president, Eva Jarman, secretary, and Edna Green, assistant secretary. These sisters were set apart by President Arnold G. Holland, and Elders (local) James R. Skipworth and John F. Atterton.

Branch Conference.—The South Shields branch, Newcastle conference, convened in a branch conference on Sunday, February 2nd, 1919. Three sessions were held, at which President Leslie T. Harper and Elder James E. Rennie were in attendance. The first session was given over to the children, Conference President Leslie T. Harper presiding. Biblical quotations, and inspiring hymns, were the chief items of the program, with Elder James E. Rennie, and President Leslie T. Harper giving instructive remarks to the children. The next session was devoted to testimony bearing by the saints of the branch. Before closing, President Harper spoke, and bore his testimony. At the evening meeting the mission and branch authorities were unanimously sustained. The speakers were Elder James E. Rennie and President Leslie T. Harper. Between their addresses solos were rendered. A goodly number of saints and friends were in attendance.

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